

abbreviate words. Write every word in full. How much more time does it require to write brother than bro.? Very little. Never write com. for committee, yr. for year, wk. for week, con. for convention, etc. Why not do you ask? Because we have to go thro your manuscript and write the full word above the abbreviation in each case. Why take one half day of the editor's time for what would not mean more than a minute extra of your time? 3. Write on one side of the paper only. A compositor having finished one side of the sheet is not supposed to look on the other side for copy. Lastly write often, write plainly, cut down, boil down, and always *quit* when you are done.

An Excellent Record

Thro the efforts of Brother Koontz, our agent at Conemaugh, Pa., that congregation now has a list of thirty-three subscribers. There is not another congregation in the brotherhood which at this time has a subscription list equal to that. Almost two-thirds of them are new subscribers, and they were secured as already stated thro efforts of the pastor, Brother Koontz. This is proof of what the pastors can do if they *will*. It may not always be advisable for the pastor to act as agent, but in this case it certainly was the right thing. Whether he acts as agent or not he can encourage and help the one who does, and in this way largely increase the subscription list. Keep the matter before the people, visit every family into whose home no EVANGELIST is going and request them to subscribe.

The Work in California

The communications from Brother Shively touching the work in California are quite interesting. In this issue appears the third of the series and we trust the end is not yet. Brother Shively has given us a history of the Brethren church in that great state of the far west, tracing, in his characteristic way, the development of the cause thro its several stages to the present time. No one who reads his last article can for a moment question the loyalty and consecration of the brethren and sisters in that state. They have nobly stood by the institutions of the church, the preacher included, answering every call to the extent of their ability. They have paid their college apportionment, and the report of Brother Shively shows that every other department of church work lies very close to their heart. It is an inspiration to read of the faithfulness of these brethren and we praise God for such loyal and consecrated hearts. Brother Shively too deserves much credit for leading his people as he does. He is teaching them; under him they are in a training school and will learn to be zealous in every good work. So much, oh, so much depends on the pastor. "As he is so are his people." This is the rule tho there are exceptions to it of course. Let pastors care-

fully study every interest of the church, the needs of the people, keep in touch with the work of the church and with his people, but above all in touch with Christ, for it is the Christ touch that gives him power to prevail with his people. A consecrated pulpit will give us a consecrated pew. The church practically has but one need, and that is more of the Christ-life in the hearts of the people, the Spirit-filled life, the overflowing life, the life of Jesus in the soul. When this life dwells in the hearts of our preachers in its fulness it will soon reach the pew, and with this need supplied all other needs will soon be met. We have money and to spare but it requires more thorough consecration to get it.

The Sunday Afternoon Meeting

Our readers are no doubt specially interested in the work now in progress in the Ashland City church. We are pleased to report that it is moving onward very encouragingly. On Sunday afternoon at three o'clock a meeting was held in the college chapel. At the appointed hour the chapel was filled to the extent of its seating capacity and the meeting proved a grand success. The subject announced by Brother Copp was, "A Chalk Talk on Apostolic Baptism." The hour was indeed an auspicious one. There were present representatives from all the different denominations in town, and the subject of baptism was presented to them in a new light. This we know for there were some present who declared that the references read at this meeting were not in their Bibles, but in Bibles prepared for the occasion. The interest was good throughout and the impression made on some hearts at least will be lasting. Brother Copp took up all the principal references in the New Testament touching the subject of baptism, placing them on the blackboard. Four columns were arranged, and the elements necessary to baptism as found in these references were written in their respective places as the audience dictated. Trine immersion had the ascendancy, and the force of the argument could not be escaped even by the most prejudiced. There were unmistakable evidences that the truth "took effect," tho the audience throughout was a good humored one. At the close of the meeting, a lady, evidently with the view of "scoring" a point for sprinkling (this mode of baptism was left with a very weak side) wished to know where the jailer was baptized, not *how* he was baptized but *where*, as if the place had anything to do with it. The scripture recording the event was read without comment, and if any one in the audience ever believed that the jailer was baptized in the house that one believes it no more. The Word of God when read as it should be explains itself. It is clear to our mind that if some would be

teachers of the gospel would read the Word exactly as it is and ask their people to read it, instead of attempting to explain away its meaning or to justify the statement that it does not mean what it says when it fails to harmonize with their views, there would be far greater unity as to the real intent and teaching of the Word.

Sabbath evening Brother Copp preached in his characteristic way and the service resulted in two confessions, making a total of six to date. One of the interesting and helpful features of the meeting is the song service led by Brother Hall. Of this we made mention last week, but we wish to repeat that our brother sings the gospel and gets others to sing it with him. It is a blessed service, this service of song, and especially so when sung by one whose very soul puts expression into the words and sentiment of the hymn. How glorious to sit under the sound of such song. Brother Hall does not know at this writing that we are saying this, it is wholly unsolicited, but we cannot help saying that the church should keep him in the field as "song evangelist." Pastors contemplating a revival meeting will be amply repaid by securing his services to conduct the song service, thus preaching and singing the gosbel. Christianity is a, yea, it is *the* religion of song. Personally we now know more of the power of song than we ever did before. There is inspiration in it, brings the believer nearer to Jesus and awakens the better element in the sinner. The Lord bless and keep our brother in his ministry of song.

The Church and the Saloon

Christ declares with great emphasis that to serve God and mammon is an impossibility. Why so? Because they are eternally opposed to each other. Loving the one means hating the other. That same process which creates within a man a love for the one, creates a hatred for the other. But this is not any more of an impossibility than it is for a man to serve the church and the saloon, for just in proportion that you support the one, you injure the other. The great school of God in this world is the church with all its various branches or departments of work. It is here where men and women are trained for God and his service. The church with its auxiliaries, such as the Sabbath-school, young people's society, the weekly prayer meeting, is a tremendous factor in the religious training and development of the race—it is God's school for the culture of all qualities which make for virtue, purity of heart, righteousness, etc. The devil too has his school, not of virtue, but of vice and crime; it is the saloon, the breeder of all unrighteousness. When we support the saloon, we turn our back to the church. He who is loyal to the church and its interests is an eternal enemy of the saloon. Today the saloon